

QUESTIONS PROPOUNDED,

TO

GEORGE FOX K

AND

HIS Ministers.

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To answer from a paper wrote by *George Fox*, intituled, *An Epistle from the People called Quakers to all people to read over, of what they hold concerning God, Christ, his Death, Resurrection, Redemption, Salvation, Justification, Blood, Faith and Hope.*

By a **LOVER** of our Lord *Jesus Christ*, the Son of God, who was born of the *Virgin Mary*, by the power of the holy Ghost, for the **CHRIST** and **Mans SAVIOUR**, as that promised Seed, that God to *Adam* said should break the Serpents head,



L O N D O N,

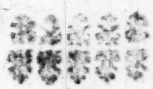
Printed for *Anna Brewster*, at the Golden **Bell** in *Fore-street*, against the first *Postern* near *Cripplegate*. 1669.

CHARLES PROPHET TO GEORGE FOX

AND
HIS Ministers.

To answer some papers written by George Fox, touching the Epistle from the people called Quakers to all people to read of what they held concerning the Church, his Doctrine, Administration, Acknowledgements, Justifications, Blood, Faith and Hope.

THE LOVE of our Lord Jesus Christ, the Son of God, who was born of the Virgin Mary, by the power of the Holy Ghost, to the CHURCH and MANKIND, as that promised Seed, that God to Man this should perfectly perform him.



LOVD 1692

Printed for Anna Brewster, at the Golden Bell in Fore-street, against the first Pillar near Cripplegate. 1692.



Quæries Propounded.

BUt being not ignorant that these assertors affirm the witness in conscience to be God, Christ light and Saviour, and as such teach obedience for Salvation; which witness being but a mans own Spirit, as to it that worne of conscience that never dyeth, I must against this doctrine testifie that the witness in conscience in it self is neither God, nor Christ, nor breaker of the Serpents head for as aforesaid the witness in the conscience being that worm in the heart that gnaws the conscience when its book is set open, as Solomon calls a wounded spirit that who can bear? is but the spirit in and of man that God in man hath placed as man is his creature, to bear witness for God and for it self; and being forewarned by God from his law placed in mans heart to keep him obedient thereunto, which he not obeying is left without excuse, it bearing record to the condemning Justice of God for originall sin, and in that man will not receive the grace tendered by God through Jesus Christ who is the way, and means that God of grace hath found out to save man, by believing on his name; is from the pride of his heart, and self-willed spirit, accounting

ing it too low for his exalted heart, and thus from his pride put off from him so great grace that God hath offered to him by Christ, and ~~he~~ ^{he} ~~in~~ ⁱⁿ his flesh, and trampled his blood under his foot, as ~~not~~ ^{not} ~~himself~~ ^{himself} for him in it to trust, not allowing him for Saviour, but ~~only~~ ^{only} ~~an~~ ^{an} ~~example~~ ^{example}. And thence being turned from him, the way by whom cometh eternall life, set up the creature all spirit in conscience for Christ, and his light.

But in that you say, you own all that the Scriptures teach, & [hoping these misapprehensions may therefore be reduced to truth, am put upon the asserting this point, that the witness in the Conscience is not the Creator, but that, that the Creator hath made and putting confidence upon it for God and Christ, it being but a created spirit that God in man hath plac'd, sets up the works of his hands for God instead of himself; and consequently makes man to be God and Christ: not considering that God hath made nature but a substance for producing of his creatures by his word, by whom he created them in their multiplicities of distinctions; colours, and shapes; and having created man a ruler of his host, he as Sovereign Lord over him, establisheth a law, as his holy decree to him, not to aspire beyond the right of his make, upon penalty of incurring eternall death; which came to pass by transgression: but God seeing into what a deplorable state man had brought himself into, of grace promised to him, a restorer that should break the Serpents head; who being Christ, that promised seed as born of the Virgin Mary, the anointed for a Saviour, is him, the Christ of God that he gave for a Saviour to the ends of the earth; who being him, God gave the power too open the book, and to break of the seals, he is he that brings man out of the prison house of nature, into his holy habitation of grace: and he being anointed for a Saviour from his receiveing of the Spirit without measure, doth shew in that he received, that Christ is man, and not the eternal father as God; for his receiveing from gift proves the giver one thing, and him to whom it is given another: and he being the second Adam though Lord from heaven, as he is God, it as he is the son of man is that second Adam to restore man which the first Adam brought into the curse: he is humane as being made of woman that was of the li-

Age of David and in that capacity the taker away of sin, for saith the
Scriptures, *as sin by one man reigned over all and death by sin so by one man
that is Christ shall life reign over many*; and as by one man all did dye, so by
one man shall all be made alive; and now it was by one that sinned so is the
gift for the judgement was by one to condemnation, but the free gift is of many
offences unto justification; he having bought us by his blood, which be-
ing blood of his body that was united to the God-head, he, as he is
thus united is God and man in that person; and therefore the blood he
shed for the sake of his person for an atonement with God, being blood in this
high conjunction, was not blood as mans blood, but was the blood of
God: from whence it is not unsufficient that it cannot atone, but hath
with God atoned for man that in it hath faith; it being the blood of
the Lamb of God that hath taken away the sins of the world, who suf-
fered by Pontius Pilate, who hung him on a tree.

From whence we quary, for that you say, you own all that the
scriptures preach of Christ, his Birth, Miracles, Sufferings, Death,
Resurrection and Blood, with all the promises that relates to him.

Whether you own Christ, God-man; in his person to consist of na-
ture divine and nature humane, and in that capacity to be the Christ, or
the light in the conscience without the two natures in that person to be
Christ and Saviour? explain, for saith the scriptures that as to his man-
hood he came of the stem of Jesse, and as to his god-head that he was
the word made flesh.

Whether the first promise that God made to Adam of the seed of
the woman's breaking the serpents head, was spoke to him of Christ
that was to come as the son of Mary? or was it spoke of something
within that Person to be the Christ without relation to that Person?
explain.

And since the Prophets depend on God for salvation by Christ
that was to come, whether it was not Christ in his person they looked
unto for the Saviour, and not the light in Christ without the person of
Christ? explain, since they foretold of him as that wonder that God
would bring to pass, that a woman should conceive with a man-
child and bring him forth without the help of a man.

And since as it doth appear by Abraham that this was their faith, by
what

what Christ spoke of him, that seeing his day berejoyned, and by Job was said, that he knew that his Redeemer stood, and that he should see him at the last day, whether if Christ be not Christ in person, what is become of the Patriarks and Prophets since for salvation on him they put their trust? explain.

Since in his body as the scriptures say, he bore our sins, and carried our griefs, and was smitten for our transgressions, through whose stripes we are healed, for that God laid on him the iniquity of us all, whether he be so be beleived for Christ in this his personal capacity according to the Scriptures, or that the light in the conscience (a measure of which every man hath that is born into the world) be he the Christ, of which nothing in the Scriptures? explain: for that the Scriptures say that by the death of the body upon the cross he reconciled us unto God, and that he foretold his death, and that he would raise it up from death in three days.

Whether Christ as he is King, Priest and Prophet whom God hath made higher then the Heavens, be the Christ that appeared to his disciples after his resurrection from the dead in that body he bid them handle and see, saying, it is I myself, for a spirit hath not flesh and bones as I have, or the light in your consciences is the Christ that God hath exalted higher then the Heavens as King, Priest, and Prophet? explain.

And in that Christ was transfigured in his Apostles sight with the apparance of Moses and Elias on the Mount, whether was he transfigured as Christ in his person without them, or was it the light in his Apostles consciences within them explain, Since they said, Master it is good that we stay here, let us make three Tabernacles, one for Thee, one for Moses, and one for Elias.

And in that it is said concerning Christs ascention, while he was speaking these things he was taken up, and a cloud received him out of their sight, and this same Jesus shall so come in like manner as you have seene him go into Heaven, whom the Heaven must receive until the time of restitution of all things, whether he thus ascended be not now Christ the

glorified of the Father **W**ITHOUT US, as well as he was Christ when he was upon earth **W**ITHOUT THEM? explain.

And in that he said, *I ascend to my Father and your Father, so my God and your God*, whether he spoke of himself as the Christ personal in body without them, or of a Christ you call light within you? explain, or that the faith of his Disciples was on him as Christ without them; their Doctrin by the Scriptures at large doth show.

And if the light that was in his Apostles consciences was not Christ, but he their Master who taught them to beleive on him to be the Christ, that beleiving they might be saved, whether you by affirming that the witness in you is Christ (which witness you call light) be not a Christ of your inventions, and **A**NOTHER GHRIST then what is the Christ of God? explain.

And in that it saith, *he that hath not the spirit of Christ is none of his, and that none can receive the spirit, but he who beleiveth on Christ*, who is the giver of the spirit, whether the spirit you walk by is the spirit of Christ or the power of Magick? explain, since you deny him to be the Christ that in his person was the offering for sin, and the Saviour of the world, and instead of him set up the light of nature to be the Christ, and its power for your Saviour,

Whether the revelation that was given to John, was given by Christ the glorified of the Father in his person in heaven, or from Johns light in his conscience, John being on earth? explain.

Whether the Lamb that sits upon the throne of the antient of days, who was dead and is alive and lives for evermore be Christ, and giver of eternal life to them that beleive and follow him in the regeneration, or the light in conscience, a measure whercof every man hath that cometh into the world, be Christ? explain; for that the light in every mans conscience is the light of creation, but the gift of God is the spirit of Christ that brings unto the travelling soul the light of Christ by revelation, according to the promise through beleiving on him.

Whether

Whether the blood of Christ that atoned for man with God was blood, *quatenus* blood, from and off his humanity, or, the life of Christ as Christ is God, is it (without the blood of his humanity) the attoner? explain; and if it be the life in Christ as Christ is God that atones, and the blood of Christ as Christ is man not that, that doth atone, show how the life of God is blood, and unto what use it served, his shedding of the blood of his man-hood?

Whether the righteousness of Christ that Christ puts upon his Saints be not the righteousness of Faith by believing on him as justifier, from his perfect obedience to God, by his fulfilling the requirements of God in the Law? explain; for that it is written, *blessed is the man whose sins are pardoned, and whose iniquities are covered; again blessed is the man to whom God imputeth not sin.*

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Quarries

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Queries upon the fifth page.

WHether since you say that *God hath so loved the World that he hath given his only begotten Son to dye for the World, that they that believe on him should not perish but have everlasting Life*, whether, that Son of God be Christ that the Angels told the Shepherds was that lay born for a Saviour, whom they should find laid in a manger, who was wrapt up in swaddling cloaths, whose name God said should be called *Jesus*, or is the light in conscience that within you, *he?* explain.

Whether he that was conceived of the Holy Ghost and born of the Virgin *Mary*, as he personally walked upon the Earth in substance of a Man be Christ, and the only begotten Son of God, and Mans Saviour as thus he was *without* them, or is the light in conscience the Christ and the Saviour as it is light in conscience *within* man? explain.

Whether Christ or the Apostles at any time taught the light in man for the Christ and the Saviour, or Christ the man in person without them, for the Christ and Saviour? explain.

Whether Christ that came into the *World* to save the World, *while he was in the World, was the light of the World*, being gone out of the *World* unto his Father, be not now the light of the *World* by the ministrarion of preaching through the operation of his Spirit, as he was the light of the world when in the world by the ministrarion of preaching of his death, sufferings and resurrection? explain: Since his being in the world was to work Salvation for the world by his death, and being gone out of the world now manifests the *Salvation*, which while being in the world he wrought being risen from the dead.

Whether the Faith of Gods elect that purifieth the heart and giveth victory over the world, is not the hand that receiveth the power, by believing

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believing on Christ the giver of the grace to beget us unto God, children of the Kingdom, or is it by believing the witness in man, which you call the light in conscience which is but the spirit of man, that which Solomon calls the Candle of the Lord, that gives victory over the world in the heart? explain.

Whether the Holy Ghost that proceeds from the Father, and the Son, as proceeding from Father and Son be in the efflux both Father and Son? explain. Since you deny in print three substantences in the one divine essence; and that they are not distinct in their operations as three, *father, word, and spirit*.

Whether the *water blood and spirit* that bore witness to Christ on earth, were properties of his humanity, or of his divinity? explain. And if of his divine nature and not of his humane, what was it of Christ that cried upon the cross, *My God, my God, why hast thou forsaken me*.

Since the Scriptures say that it behoved the Christ to dye, and it being impossible for God to dye; whether the light in conscience which you call Christ, be the Christ that so dyed, or the person be the Christ that dyed? explain.

Whether, since there is but one Gospel, is it the power of the light in conscience, according to your Doctrine, or is it the death, buriall and resurrection of Christ according to the Scriptures, yea or nay! explain.

Whether the price that bought man to God be the blood of Christs person, since it was of the body God prepared to do his will, or was it the life of God in that body that was blood? explain: And if the life of the Godhead is blood, show us how it came to be blood, since without blood there is no remission.

Whether the Lamb that purchased his Church by his own blood to present it without spot to God, was Jesus of whom the Prophet said, *he was led as a Lamb to the slaughter, and as a sheep before the shearers, he opened not his mouth*; Or the light in man is this Christ of whom the Prophet spake? explain. For that of him in his personal appearance, John the Baptist said, *behold the Lamb of God that takes away the sins of the World*.

whether

Whether the word without *Maries* substance for his body is the whole Christ, or the word with the substance taken of *Mary* be the Christ? explain. For of Christ the Scripture speaks in two distinctions as of two natures in the acting, though one in conjunction in the act; as he is the word, God in Christ, and as *man*, Christ in whom God was as written god was in Christ reconciling, and Christ him by whom the world was reconciled to God, and the word being one with and in Christ, whether the whole Christ through the words assuming the humane Nature to his divine, be not God; the divine and humane nature making up the whole person of Christ? explain.

And since it is written of the Son, *thy Throne O God is for ever and ever, a scepter of righteousness is the scepter of thy Kingdom, thou hast loved righteousness and hated iniquity, therefore God even thy God hath anointed thee with the oyl of gladness above thy fellows*, whether this Son of God is he that took upon him in his person for mans redemption the state of a servant, accounting it no robbery to be equal with God and his fellow; or is it the light in conscience (you say is Christ) who is this exalted *Man Gods fellow*, whose throne is for ever? explain.

But for your asserting of many Scriptures that relate to Christ for the redemption of man, I know no professors that deny them, as they teach faith to him, the Son of God: But your bringing them to colour your selves in your opinion of the light in you to be the Christ that I suppose they do deny, and bring them for a witness against you for your convincement: And I having this knowledge, see not wherein you are wronged in being charged to deny God and Christ in a place above stars, Sun, Moon and Elements, since what is said by you to the contrary speaks not of place but power, and your saying you own his ascension, and yet denied his personal body to be ascended, puts me upon this Query.

Whether you own Christ as a person ascended up into a Heaven, that is, a place of residence whereinto he is ascended far above stars, Sun, Moon and Elements? exp'ain.

From the 5 page to the 8 I pass over, being but the same spoke to

before: But that you say in the 8 page Christ is the true light that en-
 lighteneth every man that comes into the world, you err not, knowing
 the Scriptures; for they say not that Christ made all things; for that as
 Christ is man, he is made, but as the manhood is united to the word
 who is God, and that the two natures in Christ are not to be divided,
 so it may be said that he made them by his head, and the head of
 Christ is God: For we find no where in Scripture that it is said, of
 Christ as he is Man of the *Virgin Mary*, that in him was the life that
 enlighteneth every Man, but in reference to the word that dwelt bodily
 in him.

From whence we query, whether this Christ of whom *John* said
 was the Christ, be he, or the light in Man the Christ that *G. F.* saith is
 the Christ? explain: and if the Christ that *G. F.* saith is the Christ
 be he, I desire to know of *G. F.*, or his *Disciples* what is become of the
 Christ whom the Scriptures bears record to be he, Since you deny
 him in heaven the exalted of God, for his Christ in a person.

Whether, since you say it is the light that enlighteneth every Man
 that comes into the world, and the light is Christ, by this assertion is
 not the light God, and God the Christ? explain.

And if the light be God, and God is Christ, and not the person the
 Christ, then, when Christ dyed was it not God that dyed, and him
 that was nailed upon the Cross? explain. Since it is written of him
 that is the Saviour, that by death he destroyed him that had the power of
 death; to wit, the Devil. And if it was God that dyed, and buried as
 dead, who or what was there in Heaven or in Earth that did or could
 raise up God from the dead? explain.

And your saying that with the light they saw the blood of Christ:
 I say they did: For he whose Testimony is true was by when the Lord
 was put to death, who saith, *That which we have seen with our eyes and
 looked upon, and handled with our hands, and have heard from the beginning
 declare we unto you, that your fellowship may be with us, and our fellowship is
 with the Father and the Son in the light:* Therefore whether by the light
 in

Man doth Man come to see Christ and his blood in himself, that Christ shed for cleansing from all sin, or by Faith, see the merit of the blood shed upon the Cross, to the receiving the promise to wit, the Spirit that cleanseth the conscience from all sin?

Whether Christ is the true light as he is the Son of God personally come in flesh without man, or the light in the conscience be the true light and Saviour that is in Man? explain.

Whether since we are to wait upon Christ for the receiving of his Spirit, is Man to wait upon the light in his conscience as his Christ and giver of the Spirit or upon Christ who is without him as the Christ and sender of the true Spirit? explain.

Whether *Peters* witness in his conscience, who confessed to Christ to be the Son of God, who had the words of Eternal Life, was not as much God and Christ as the witness in you? explain.

Whether *Peter* trusted in the witness in his conscience for his Saviour, or expected Salvation by it, and not in Christ, that said unto him, *when thou art converted strengthen the brethren*? explain.

Whether *Cornelius* that feared God, and walked righteously before him, in Prayers, Fasting, and giving of Alms, from an awakened conscience that stood in subjection to God, had Salvation from the light in his conscience, or from Christ the Son of God, whom *Peter* preached to him for Saviour without him? explain.

Whether *Cornelius* did believe the witness in his conscience to be God and Christ. and to this witness as God or Christ Fasted, Prayed and gave Alms, that by his works his witness as God or Christ should save him, or did he believe on God who hath made the Heavens and the Earth, whose dwelling is in that high and lofty place of Eternity? explain.

And being said, *Zacheus, this day is Salvation come to thy house, where*

ther it was Christ that brought Salvation, who that day came to him, he being the Saviour that gives Salvation, or *Zacharias* light in his conscience that that day brought Salvation unto him explain.

Whether the witness or light in *Pauls* conscience that lead him to persecute the church of Christ, from his zeal he had to God being instructed in *Moses* Law, was God, Christ, or Saviour, Christ, even *Jesus of Nazareth* who spoke to him in a bright shining light out of Heaven, *Saul, Saul, why persecutest thou me?* explain.

Since it is said Christ in you the hope of Glory, whether Christ be in Man before he is revealed by God in Man? explain? For it is written that the Spirit of Christ the World cannot receive because said he they do not believe on me.

And Christ being revealed in Man, whether it means himself in person, or his Spirit who give the knowledge of God in the Face of Christ, by bringing in the light of Christ in which he is glorified into the heart, that fills the heart with exceeding joy in believing? explain, Since that *Paul* saith, *While in the body absent from the Lord, and thence desires to go hence to be present with the Lord.*

And in that the body must be put off, for that it hinders the inward Man in its being with the Lord; Query, what is this inward man? Is it a creature or is it God? Is it the Spirit of Man that God said he would not always contend with, for if he should it would fail before him, and the Soul that God hath made or is it Christ? explain. And the inward man of the heart being absent from Christ the Lord whilst it is in this body, whether Christ as he is in his own being be not distinct and apart of himself without and separate from his creatures, and the Man in heart distinct and apart as a creature, and own self subsistence? explain.

Whether the oneness of Christ and his Saints be such an incorporated unity, that from their conjunction with him they are one Christ

Christ without Separability? or whether the Union of the Saints
with God and Christ be the heavenly enjoyment, wherein the is fel-
lowship with God and Christ in the light? explain.

Since in divine writ it is said of God, *I the Lord create the darkness,*
and *form the light*, whether the light that God formed is not natural?
And since it is also said, *if the light in you be darkness, how great is that*
darkness; which light in man being his sight, is it of any other quality
than the light of nature which God hath formed? explain.

And the light in man being but a formed light that God hath created,
whether this light be Christ the son of God, as the word that was
God, that with the creature is become the Christ and mans Saviour?
explain.

And since of man it is written that *he is the Image of God*, whether he
be the Image of God, as God is God in his Deity, or is the Image of
God in a creatural form from Gods principles of nature? explain.

And if man be the Image of God in his Deity, as God is God, who
out and beyond all nature and creature, how is it possible otherwise
to be, but so many men so many Gods? explain: and if this could in
any possibility be admitted, then is not the omnipotency in the crea-
ture as a God? and if so how is it possible for him to be condemned?

And since the light and darkness is the creation of God, and but his
creation, it is manifest the creation is not he himself; and the creature
being a substance created out of nature, having in him darkness and
light, whether the creature in his creat be as a creature any thing more,
than a creature consisting of a natural make? explain.

And since the Body returns to dust, and the Spirit to God, that gave
it, what is the nature of that body, and its properties, and what is the
nature of the spirit, and the properties of it, in that it goeth to God,
that gave it at the breaking of the body, since it never dyeth but abideth
ever? explain.

And

And since you say that the soul of Man is not a creature; and that the soul is saved or damned, and that the soul is of an Eternal subsistency whether if the soul is no creature, is it God, and if God doth he save part of himself in some men, and part of himself in others damn? explain.

For the rest of your Paper, I pass it over, acknowledging that these principles for yours have been published to the World before now to wit. 1. That the light of or in conscience (a measure whereof every man hath that comes into the world) is Christ the Justifier, the advocate, the mediator, the Redeemer and the Saviour. 2. That the sufferings, death, resurrection and ascension of Christ, and his blood is but the professors stuff. 3. That Christ was not Christ in his person but that which was Christ was something that was in his person. 4. That Christ dyed not for satisfaction but for example. 5. That the mercy of God without any satisfaction by Christ, made to God for man doth save the creature, as the creature is obedient unto the light in his conscience. 6. That the Father, Word Spirit, are not three distinct operators in the Divine essence. 7. That the blood of Christ doth not atone for man with God, and that his body is not ascended into heaven: These I acknowledge are published for your principles to the world before now.

And in that you packed up together so many Scriptures, as if you believed Christ and salvation by him, as they bear record to him; knowing you dance as in a Net; concern my self to direct these Quarries unto you for explanation, that the truth which is pure in it tell may not be veiled through false glosses; and you returning a *Christian like answer to what is here presented in truth and simplicity, without Serpentine twinnings and false glosses*, will give us hope that at length, you believe the scriptures that you have so largely in show brought you may come to sit down with the children of Christ in the Faith that leads up unto Eternal Life, which if it may appear, I shall hope you insides may come to be much better known, then they are now, being through

through Faith washed in the blood of the Lamb, whatever your *outside*

And you, my old Acquaintance, to you I write as one from God that have found mercy, from believing and depending upon his Name by Jesus Christ, who is the glass, that you may see his glory in him being his glass, in whose Face the glory of the Father only can be seen; and knowing that your inward Man of your hearts is in bondage by the bonds of darkness in your inward deeps; and that those bonds cannot be broken by any but by Christ that hath the key to open the book and break off the Seals, I do pray that the eyes of your minds may be enlightened to look up to him by that ingrafted word of Faith, which takes of him (as the hand (his Spirit to unlock the shut up gates of our hearts, that the King of Glory may come in; which hitherto being locked up, the Prisoner of hope cannot come forth; although it has the promise from the covenant that God hath made to Christ, that by his blood he will send it forth out of the deep Pit wherein there is no waters.

And therefore I say to you that the Principle upon which you born, being not Christ, but light of and in Nature, is not that that can deliver your Souls out of the Jaws of Death, and bring you into the land of rest, for worm Jacob, the hidden man in the heart obtaineth not unto Gods salvation, although for it is ordained from the purchasement of our Lord Jesus Christ, till that the bright beams of the Lord, the Christ shines into the heart, from the Lamb that sits with God upon the Throne; for the goodly Tents of Jacob is a habitation of light in the Lord; and Christ the Lord, who is his light when he appears brings the light for his rest, the streams whereof make glad the City of my God, which light of Christ being from above, is the supernatural light, whose issuing beams no man knows, nor can know but the elect of God to whom it is given through the Faith that is in him.

And my old Friends; I would that I might freely speak to you without offence, then would I say that the light that is in you as you are creatures by make from the first Adam is not the light of which I speak that is his habitation for his Saints: For he that said, I am the light, and he that believes on me shall not walk in darkness but I will raise them up

at the last day, is Christ Jesus who was put to death in the flesh, justified in the Spirit, that he may give light and life, to all them that believe on him, and in Faith obey to the receiving of the promise, of the light of and in man he saith, *if the light in you be darkness how great is that darkness, but of the light that proceeds from the Sun, thus he saith the light shineth in darkness, and the darkness comprehendeth it not; while being the light that doth accompany the gospel is the salvation of the Saints that the gospel hath purchased for them, of which he said, ear hath not heard nor eye hath not seen what the father hath prepared for them that love him.* Which being the light of the Gospel far excels the light in Nature which God as Sovereign Lord hath planted in mans heart for man's guide to lead him out of himself to Christ the second Adam by whose entering in is into the rest that God hath prepared for them before the World was made.

And my old friends, I would that none of you fall short of entering into his rest by unbelief through the zeal you bear to your Preachers that teach you an entrance by work of obedience to the light of Nature in you, for verily such Preachers preach to you voluntary humilitie that they may glory in your flesh: Wherefore it doth remain to you to walk in the way that is appointed that leads up into his rest! lest any mistakes by witchcraft in Spirit you take the way of your own invention, and fall short of entering into his rest: For that it is certain that by no other way under Heaven we can enter into this rest; but by Faith in him who is both Lord and Christ: For him hath God sealed; Wherefore look ye up unto him who is arisen from the dead, and is ascended into the majesty on high, where the principalities and powers and thrones fall down and worship the *antient of days*, and the *Lamb that sits upon his throne*, For Christ of whom we speak hath come off the Grave, and is arisen from the Tombs in which he was laid; Christ of whom you speak (the light in you) it is in the Grave, and the Grave-cloaths wraps it up in the depths of your heart, for man's rest cannot come forth but by him, who is the Resurrection of the dead, whose voice being heard within your hearts; your dead hearing the voice the Son of God comes forth and lives: and without his voice raising you up, you dye eternally, whatever you say from your believing in

themselves of your consciences for your Saviour? For here it is not of
 comfort willett nor of him that runneth, but of God that sheweth a mercie
 take heed that no man deceive you? For the Spirit foretelling what
 should be in the latter days, foretold a departure from the Faith, and
 that men should rise up bringing in most damnable Errors, denying the
 Lord that bought them; and many should follow their pernicious ways, of
 whom the way of truth should be evil spoken off. For verily he that entreth
 into his rest must come in by Christ, the door, without which there is no
 help: But you rejecting him and taking to your selves another way
 cannot enter in into his rest, although the gates stand open.

And you that say you have the power to do wonderful things, and
 prophetic in his Name, are not you they of whom he speaks, that when
 the Son of man, shall sit upon his Throne, and all his Angels with him
 shall come and say; Lord, Lord, open unto us? To whom he shall
 answer, Depart from me ye workers of iniquity, I know you not, who hath re-
 quired these things at your hands, for did you do the things you did at all
 unto me.

Therefore unto you, my old acquaintance write I this, that you may
 escape the errors of perdition least in you be found an evil heart of
 unbelief: departing from the living God, and so you fall short of that
 rest that God hath prepared for those that love the Lord Jesus, and
 believe that God and our Father hath sent him, the love of his become
 to be the saviour of the World.

Brethren, the grace of God the Father, and of our Lord Jesus Christ, keep
 your hearts by the holy Ghost by faith unto the end; that so the Crown of ever
 lasting life you may not fall short off through unbelief; for what shall it
 profit a Man to gain the whole World and lose his own soul, search the Scrip-
 tures, they teach of him; compare your opinions with their Doctrine believe
 their authority; for they are faithful witnesses unto his Name. Be faithful
 to him that hath called you to the gospel of his dear son, by whom is the gift
 of Eternal Life. Peace be unto all men from God our Father, and from
 our Lord Jesus Christ in the fellowship of the Holy Ghost, Is the prayer of him
 who wisheth your tranquility in God, known by the name off

And before I close this Paper, I cannot but give a hint of this most hideous impious blasphemy that is started up from those Monsters of conceit, who declare themselves the two witnesses spoken off in the Revelations; and that they are the two prophets, who have received commission to damn and to save whom they will, and do exercise their pretended commission upon them by Magick, cursing them that will not receive them as they give themselves out to be. And that they are the last ministrations and dispensation that shall come: Who being poysoned in their understandings from a corrupted heart do not stick blasphemously to affirm that when the Lord Jesus Christ dyed for the sins of the World, that the total God and Father of our Lord Jesus Christ dyed also; And that when he took his journey unto the Earth, he left the government of heaven to Moses and Elias.

But in that of God it is said, *I the Lord change not, therefore O you sons of Jacob you are not consumed:* Therefore I present to these prophane men these Queries, to wit. 1. Whether if the Almighty God who hath made the Heavens and the Earth, and upholdeth all things by his power, did dye, what w^{as} therein the heavens or the earth that could uphold the works of his hands? And if he did dye, who or what could raise him up from the dead. 2. If the total God that is eternal dyed, was not the infinite become finite. 3. If it had been possible for God to dye, and that he did dye, w^{as} not he that w^{as}, and is, and is to come, who is the Alpha and Omega, and the beginning and the ending, extinct. 4. If that he dyed and is raised from the dead, was not that that raised up from the death greater then he. 5. If death prevailed over him, and that by death he was dead was not death greater then God. 6. If death laid some hold upon him, that by its power his life was at an end, what could have broken death asunder for the redemption of Man.

But Christ having foretold that in the latter day: false Prophets, and false Christs should come, which prophetic of Christ we see accomplished this day, Therefore I leave these blasphemous magick Prophets, unto their own pit entombed in Satans darkness.

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